

Research Article

The Dawn Sky "Kadzib": Quran and Hadith Perspective

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Abstract.

The light of dawn Kazib is part of the study of Islamic Astronomy, especially in determining the start of Fajr. This article aims to explain the concept of Fajr Kazib from the perspective of the Quran and related hadiths. The method used in this study is qualitative with a thematic interpretation approach. Data collection were done using documentation studies, while data analysis were done using conceptual analysis. According to the results of this study, the Kazib light at dawn helps determine whether someone can eat when they are fasting. It is determined by the appearance of a white thread and a black thread, which distinguishes between the darkness of the night and the light of day. The study specification on Fajr Kazib is explained in the Hadith that there are two types of Fajr, first, which does not justify the Fajr prayer / it is permissible to eat Suhoor, and second, Fajr which permits Fajr prayer / it is not acceptable to eat Suhoor. Humans can know the signs of the two dawns from the phenomenon of the zodiac light in the eastern sky in the morning.

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Keywords: the Dawn Kazib, Islamic astronomy, Quran, Hadith

1. INTRODUCTION

The Dawn Kazib is a natural phenomenon that shows the greatness of Allah in creating time in a very orderly manner. The aim is that humans can make optimal use of time in filling their lives with worship and good deeds to avoid all losses.[1], [2] By knowing this phenomenon, humans can understand the Isha prayer's end time, the Fajr prayer's beginning, and the time of early fasting.[3]

Determination of the dawn kazib influences determining the beginning of the time for the Fajr prayer and the end of the time for the Isha prayer, as well as determining the start of the fasting time. If the dawn kazib is later, then the appearance of the dawn Sadiq will also be late. Likewise, if the dawn kazib is determined too quickly, the dawn Sadiq's appearance will also be faster. It causes the end of the time for the Isha prayer and the beginning of the time for the Fajr prayer to go back and forth, as well as when it is forbidden to eat and drink people who are fasting.[4], [5]

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Afif Amrullah, in his research, stated that there was a difference between the views of the *Hisab* and *Rukyah* Agency of the Ministry of Religion and the Salafi sect in determining the start of the Fajr prayer time. The BHR stated that this was a matter of *ijtihad*, while the Salafi school noted that this was a matter stipulated by the Qur'an and Sunnah and could not be changed. [6] This study has similarities in the aspects of the early study of the time of the Fajr prayer but discusses Fajar Sadiq more than the dawn kazib. Apart from that, this research has yet to discuss the beginning of the time when eating, drinking, and the relationship between husband and wife for those fasting. To gain a comprehensive understanding, the writer continues his research on determining the dawn kazib from the perspective of the Qur'an and Hadith.

Researcher research to gain a comprehensive understanding of the dawn kazib. Therefore, the team searches for meaning textually and contextually based on al-ma'tsur interpretation and al-ra'yi interpretation, which pays attention to the aspect of the cause of the revelation of the verse (asbab al-nuzul). [7] Whereas the hadiths used in explaining the dawn kazib are the hadiths used by the interpreters, such as in the book of Sahih al-Bukhari.

2. METHOD

Researchers used qualitative research methods and data collection techniques using documentation techniques. As for data analysis techniques, researchers used concept analysis techniques as well as interactive analysis [8]. The stages in this research, namely collecting the verses of the Qur'an and hadiths related to the dawn kazib and reducing them. Next, the researcher analyzed the data and concluded it.

Researchers collected verses from the Koran related to Fajar. After that, the verses were analyzed using the tafsir books of the Qur'an. The researcher looked at each verse's causal aspects and the explanation's meaning. After that, the researcher looked at the opinions of the commentators, strengthened by the hadiths of Rasulullah SAW, which were related to the research discussion.

3. RESULT AND DISCUSSION

3.1. The Dawn Kazib Perspective of the Qur'an

Husein Fahmi Muhammad in *Ad-Dalil Al-Mufahris Li Alfazi Al-Qurani Al-Karim* states that the term Fajar has been mentioned in the Qur'an explicitly six times. [9] First, it

explains the permissibility of eating and drinking until dawn, namely when the white thread (*al-Khaith al-Abyadh*) is brighter than the black thread (*al-Khaith al-Aswad*).

أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِيَابِسٌ لَكُمْ وَأَنْتُمْ لِيَابِسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالْتَمِسُوا الصَّيَامَ إِلَى الْيَلِّ وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ [١٠]

It is permissible for you to fast together at night with your wife. They are clothes for you, and you are clothes for them. Allah knows you cannot restrain yourselves, but He accepts your repentance and forgives you. So now interfere with them and seek what Allah has ordained for you. Eat and drink until it is clear to you (the difference) between the white thread and the black thread, which is dawn. Then complete the fast until (come) night. But don't interfere with them when you pray in the mosque. That is Allah's provision, so do not approach it. Thus, Allah explains His verses to people so that they will be pious.

The Prophet explained to Adi Ibn Hatim when this verse was revealed that the two threads mean the night's darkness and the day's brightness. [11]

The second and third explain the command to carry out the prayer from the time the sun slips until the darkness of the night and the virtues of the morning prayer witnessed by the angels.

اقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَى عَسْقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا [١٢]

Carry out the prayer from the time the sun sets until the darkness of the night and (also perform the prayer) at dawn. Indeed, the morning prayer is witnessed (by angels).

Fourth, explaining the opportunity for an enslaved person to ask permission to meet his master before Fajr prayer. [13]

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَصْعُقُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۗ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

O you who believe! Let the slaves (male and female) that you have, and those who have not reached puberty (adults) among you, ask permission from you three times (opportunities), namely, before the Fajr prayer, when you undress (outside). you in the middle of the day and after the Isha prayer. (Those are) the three aurat (times) for you. There is no sin for you and not (also) for them other than (three times) it; they go out and serve you, some of you over others. Thus, Allah explains the verses to you. And Allah is All-Knowing, All-Wise.

Fifth, explaining the intention of Allah to swear by the time of dawn, in which it is obligatory for the Fajr Prayer. It is because the Fajr prayer is a prayer that humans often neglect. [14]

وَالْفَجْرِ

By Fajr,

Sixth, it explains the descent of angels in groups from the early evening until dawn when *lailatul qadr*. [15]

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ

Be prosperous (that night) until dawn.

As for implicitly, the term dawn, which has synonyms with Fajr or morning, is mentioned in several verses of the Qur'an. First, explains Allah who created the time of dawn: "He is the one who raises the Dawn." [16]

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

He wakes up in the morning, makes the night for rest, and (makes) the sun and the moon for reckoning. That is the decree of Allah, the Almighty, the All-Knowing.

Second, explaining how vital dawn is, "By the time of dawn when it has dawned." [17]

وَالصُّبْحِ إِذَا تَنَفَّسُ

And by Fajr time, when the dawn has broken,

Third, it explains that humans will indeed meet dawn, "And indeed you will indeed pass through them in the morning." [18]

وَأَنْتُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ

And you (the people of Mecca) will indeed pass through their (remains) in the morning,

Fourth, explaining about prayer when the stars set at dawn. [19]

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ

And on part of the night glorify Him and (also) at the setting of the stars (at dawn).

Among these verses, the verse that tends to explain the dawn kazib is Surah Al-Baqarah verse 187. Although this verse does not explain in detail, it does show the existence of the dawn kazib phenomenon. Therefore, this research presents data that shows the urgency of knowledge about the dawn kazib phenomenon.

3.2. The Dawn Kazib Perspective of the Hadith

The researcher takes the hadith about Fajar Kazib, which al-Bukhari narrated in his Sahih:

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الرَّجُلُ صَائِمًا، فَحَضَرَ الْإِفْطَارَ، فَتَنَامَ قَبْلَ أَنْ يُفْطِرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمْسِيَ، وَإِنَّ قَيْسَ بْنَ صِرْمَةَ الْأَنْصَارِيِّ كَانَ صَائِمًا، فَلَمَّا حَضَرَ الْإِفْطَارَ أَتَى امْرَأَتَهُ، فَقَالَ لَهَا: «أَعِنْدِكَ طَعَامٌ؟» قَالَتْ: لَا وَلَكِنْ أَنْطَلِقُ فَأَطْلُبُ لَكَ، وَكَانَ يَوْمَهُ يَعْمَلُ، فَغَلَبَتْهُ عَيْنَاهُ، فَجَاءَتْهُ امْرَأَتُهُ، فَلَمَّا رَأَتْهُ قَالَتْ: «حَيِّبَةٌ لَكَ، فَلَمَّا انْتَصَفَ النَّهَارُ غَشِيَ عَلَيْهِ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَزَلَتْ هَذِهِ الْآيَةُ: { أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ } [البقرة: 187] فَفَرَحُوا بِهَا فَرَحًا شَدِيدًا، وَنَزَلَتْ: { وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ } [البقرة: 187] [٢٠]

Wahbah Az-Zuhaili explained that Ahmad Abu Dawud and Hakim narrated from Muadz bin Jabal, “Muslims used to eat, drink and have intercourse with their wives while awake. They don’t want to do it if they are already asleep. But one day, an Ansar man named Qais bin Shirmah performed the Isha prayer, and then he fell asleep without eating or drinking so that in the morning, he was exhausted. Additionally, Umar once had sex with his wife after she slept, and the next day, he met the Prophet and told him about it. So, Allah sent down His word, “It is lawful for you to fast at night until His words, “Then complete the fast until night comes.” It shows that fasting is obligatory for each person to make his ijtiḥad about what he sees as closer to piety until the revelation of this verse. [21]

When this verse was revealed, a Companion named Adi Ibn Hatim took the black and white threads, and I put them under the pillow for him to see for most of the night, but he did not see them. In the morning, he met Rasulullah SAW and told him. Then he said, “Indeed, what is meant by that verse is the darkness of the night and the light of the day.”

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنِي حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «لَمَّا نَزَلَتْ: { حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ } [البقرة: 187] عَمَدْتُ إِلَى عِقَالِ أَسْوَدٍ، وَإِلَى عِقَالِ أَبْيَضٍ، فَجَعَلْتُهُمَا تَحْتِ وَسَادَتِي، فَجَعَلْتُ أَنْظُرُ فِي اللَّيْلِ، فَلَا يَسْتَبِينُ لِي، فَعَدَوْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ: «إِنَّمَا ذَلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ» [٢٠]

Wahbah Az-Zuhaili also explained another history, demonstrating that the Prophet said, “The back of your head is extensive! It means the day’s light and night’s darkness.” It is a satire of someone’s stupidity.

Ath-Tabari explains that Abu Majlaz said, “The bright light in the sky is not dawn *sadiq*, but the dawn *kazib*. The dawn *sadiq* is when the horizon is open. Ibn Abbas said that there are two dawns. The first dawn is the dawn that appears in the sky, which does not justify or forbid something. The second dawn is the one that appears clearly

on the mountain; this dawn is when eating and drinking are forbidden. In Sunan Ad-Daru Quthni, it is stated that “Rasulullah SAW said, ‘There are two kinds of dawn: Dawn which is like a wolf’s tail (curved) does not make prayer lawful (i.e., it has not yet entered Fajr) but does not forbid eating (i.e., for those who want to fast). As for the dawn that radiates lengthwise on the horizon, that is what makes prayer lawful (namely the Fajr prayer) and forbids eating (for those who want to fast)”. [22]–[25]

4. CONCLUSION

The researcher concluded that researchers found the concept of dawn kazib in the Al-Qur’an and hadith as a natural phenomenon. This phenomenon signals Muslims in determining the time of sahur, where the dawn sadiq forbids eating and drinking for Muslims who are going to fast, while the kazib dawn does the opposite, which still allows them to eat and drink.

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